



## Boston Recorder.

THURSDAY, APRIL 25, 1844.

### THE VOICE OF HISTORY.

*The cup of divine displeasure is indeed, presented unmercifully to guilty nations, but it is no mere inexorable curse with those who have run the greatest career in guilt.* —ROBERT HALL.

As it would be unwise in the philosopher, not to study the experiments and profit by the labors of his predecessors, so would the nation greatly err, which did not learn the science of government, in part, from other nations and from past times. History is full of wisdom for the thoughtful, and those who will gather up its facts, may learn a lesson which cannot be too well or too early learned, viz, that God, sooner or later, "presents the cup of his displeasure to guilty nations." True as this is however, the attention of a people, in their governmental capacity, is not readily turned to the fact. National pride, and the ambition of rulers, and the rivalry of parties, and the infatuation produced by wealth and power, usually prevent the consideration of so serious and admonitory a truth. It remains to be seen whether this nation will consent to be arrested in its high career, by moral considerations, or whether it will hazard every thing in the trial of a policy which disregards the authority of religion, and which Heaven must disown. It will not be thought inappropriate or unsuitable, if we present some illustrations of the fact, that no people or government, ever survived for a great length of time a wide spread and prevailing wickedness; or that it has survived in guilt, only under the severe and salutary corrections which God has administered. What then is the voice of history? what has been the career and the fate of the cities, states and kingdoms, which have successively appeared upon the earth? What are the lessons which God has inscribed upon the tombs of nations and people that once flourished, but are now extinct? It may profit us to go back, and read these inscriptions, and to inquire as we read, how much of our history and end may be there written.

*Sacred history will take us over an important field, and some of the "finger marks" of Providence which this field presents may first be looked at.*

As to the Old World, its history is told in a word. It became exceedingly corrupt before God, and was filled with violence, and this procured for it at length, the terrible destruction which came upon it.

Now commences a new world, and no sooner do the inhabitants begin to increase than they forget the awful judgment which but one family survived, cast off the fear of God, and congregate, for a selfish and guilty project, in the plain of Shinar. They enter upon the building of a city and a tower, which shall be their centre of union and of strength, which shall acquire them renown, and perpetuate a knowledge of their wealth, and power and grandeur. In all this God was cast off; neither the fear of him nor the love of him influenced the builders, and he looked upon their undertaking as rebellious, and confounded their designs, and scattered them up and down the earth.

Passing on a little further, we come to a beautiful plain on the banks of Jordan. It contains four cities, Sodom, Gomorrah, Zebaim, and Adnah. They are thronged with a busy population, and full of riches. But the inhabitants neither fear God nor regard man. Wickedness breaks out on every hand; and the vilest and foulest passions predominate, and in every house and in every street, loathsome vice is seen, and atheistic scoffs are heard. And here the history of those cities ends. God poured a tempest of fire upon them, and consumed them in his wrath. And the Dead Sea flowed in upon that plain, and beneath its stagnant waters lie to this day, the ruins of all that wealth and splendor, and the bones of those guilty inhabitants. How legible, is the inscription of God's anger at prevailing wickedness.

As we advance to the nation of Israel in the wilderness, a great nation, with a population of more than half a million. They are however unrighteous and ungrateful, making high professions at times, and giving signs of reformation, but on the whole growing worse, murmuring at every untoward providence, lust after idols, and despising the word of the Lord. Prosperity was not to be looked for in the way they pursued. God could not bear with that evil congregation, and the result was, they wandered forty years, and perished in the wilderness, giving to all coming ages another instructive lesson on the consequences of national sins.

The succeeding generations we find located in the land of Canaan. But they have not left off their sins; as their fathers did, so do they; and their sins brought upon them heavy, and sometimes overwhelming judgments. While under the government of judges, during a period of three hundred and fifty years, they suffered captivity at six different times, and any one, who will look over this period of sad history will see that each captivity was preceded by some outbreak of national wickedness. Under the government of kings also, they repeatedly rebelled, and as often were punished. The tribes on the east of Jordan were carried captive by Toglat-Pileser. The northern tribes were besieged three years by Sheshanasser, and finally carried beyond the Euphrates, and the people of the cities of Judah were three times carried captive, the last being a captivity of seventy years. Thus does the Jewish nation present a series of bold and open transgressions, followed by severe judgments.

Shall we turn to Nineveh. It was one of the proud cities of the Assyrian empire; a beautiful, a wealthy, and a richly ornamented city. But we wish to know its moral character. "Woe," said God, "to the bloody city; it is all full of lies and robbery." And now threatenings follow. "The Lord cometh to avenge the cruelties done to Jacob and Israel. He shall depopulate that city which was so beautiful, and turn it into a land where no man cometh and into a desert." "Behold I am against thee," saith the Lord; "there is no healing of thy bruises, for upon whom hath not thy wickedness continued?" Nineveh is destroyed, she is overthrown, she is desolate.

And what saith God of Babylon, the glory of kingdoms and the beauty of the Chaldees' excellency. "It shall be as when God overthrew Sodom and Gomorrah; it shall never be inhabited; wild beasts of the desert shall lie there, owls shall dwell there, and satyrs shall dance there, and I will sweep it as with the besom of destruction, saith the Lord of hosts." But why these terrific threats? What has Babylon done? The answer is recorded. First, she was filled with pride, and she said in her heart, "I am queen of nations, and I shall re-

main forever." Secondly, she was guilty of great cruelty and oppression toward God's people while held there in captivity, showing no compassion or favor to age, or sex, or infirmity, or virtue. Thirdly, her king was awfully impious, imagining himself mightier than God, because he possessed the vessels which belonged to his worship—applying these vessels to profane uses. These were the things which procured the ruin of that great and splendid city.

### REPLY TO "A. B." ON SLAVERY.—NO. III.

To the Editors of the Boston Recorder.

Let us now endeavor in accordance with the principles laid down, so to separate Slavery from all co-existing systems that we truly judge of its character and legitimate influences. And to do this I shall avoid all rhetorical and impassioned declamation, and endeavor to discuss the subject with Christian calmness and candor.

Now I admit that the destruction of the soul of the slave is not the avowed end of the system. All that it does is to stimulate the strongest and most malignant passions of depraved nature in the masters, the love of money, and of power, and of sensual indulgence, and then to pass the slaves into their hands, without any defense of their highest interests, the means of gratifying these propensities. It does not always have a purpose to destroy their souls, but it says most distinctly to masters, your money, honor, and ease, are worth more than their souls, and then gives them every facility for destroying their souls, and urges them to do it by powerful motives, and utters no reproach, and inflicts no penalty when it is done.

And now who dares to deny that this is a true and unexaggerated account of the system of Slavery? Who can point out a false statement, or an exaggeration in the whole? No. It is not over-stated. It is not exaggerated. Would to God that milder colors could be used in painting the system. Hence, even if a system of Slavery did exist among the Jews, we by no means to confirm it with the system of American Slavery. In the one case we must examine the Mosaic legislation, and thence decide on the character of the system which it recognizes. In the other case, we must examine American legislation, and thence decide on the character of the system founded on it. It is only of the system of American Slavery that I propose at present to speak, and as the character of every system must depend on the end at which it aims, and the means which it uses for securing those ends, so of these I shall mainly speak.

What then is the obvious and avowed end of the system of American Slavery? Is it a benevolent end? Does it even profess a benevolent end? Between two and three millions of immortal beings are living and dying under its influence, and it is a system created by the deliberate legislation of a people professing to be a Christian people. Let us then deal with it fairly, and hear its claims in its own behalf. Surely it is no small thing to frame a system of legislation before God and man, affecting the temporal and eternal destinies of so many millions. What end then does this system avail before God, and before the human race? Is it not the intellectual and moral elevation of the slaves? Is it to enlarge their minds and fit them for heaven? Does it sum up the masters to a life of arduous and self-denying effort in behalf of the slaves in imitation of Jesus Christ, who though rich, for our sakes became poor, that we through his poverty might be made rich? Is it not an attribute of mind by whose action a character is formed, that Slavery does not violate?" A. B. replies, "very eloquent, if true, But in refutation brings forward certain statistics as to church members, public worship, &c.

In reply to all this, I say, the system of Slavery as such, tends to all that Mr. Beecher speaks of as "millions of heathen as surely sinking to perdition, as the Brahmins, the New Hollanders or the Hottentots." The system of Slavery places its victim where it is not possible for him to remain a man. There is not an attribute of mind by whose action a character is formed, that Slavery does not violate." A. B. replies, "very eloquent, if true, But in refutation brings forward certain statistics as to church members, public worship, &c.

Let us now consider the logic of "A. B.'s" reply to H. W. Beecher, more minutely. Mr. Beecher speaks of the slaves as "millions of heathen as surely sinking to perdition, as the Brahmins, the New Hollanders or the Hottentots."

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Now what if it is true, as I gladly admit, that all masters do not carry out this system to its true and natural results? What if all souls are not actually destroyed under it? What if, through the power of Christianity, a system entirely opposed to it, some are converted? Is it Slavery to have the credit of these things? Or shall God and Christianity and other opposing influences, and not Slavery, have the praise?

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## Poetry.

## THE BEAUTIFUL.

There is but a very minute portion of the creation that we can turn into clothes and food, and gratification for the body; but the whole creation may be used to minister to the sense of beauty.—Dr. Channing.

The beautiful! the beautiful!

It is an all-pervading grace,  
And lighteth every.

It peashes on the ocean wave;  
It glitters in the dew;

We see it in the glorious sky,  
And in the floweret's hue.

On mountain top, in valley deep,  
We find its presence there,

The beautiful! the beautiful!

It liveth every where.

The glories of the montane day,

The still and solemn night,

The changing season, all can bring

The tribute of delight.

There's beauty in the child's first smile,

And in that look of fate—

The Christian's last on earth, before

His eyes are closed in death.

And in the beings that we love,

Who have our tenderest care—

The beautiful! the beautiful!

'Tis sweet to trace it there.

Was in the glace that God threw o'er

The young created earth;

When he prechised it very good,

The beautiful had birth.

Then who shall say this world is dull?

All and to sadness given,

While there glows on every side

The smile that came from heaven?

It is much loveliness is sent

To grace our earthly home;

How beautiful! how beautiful!

Will be the world to come!

MIRANDA.

London, Eng.

## The Family Circle.

## THE HAPPY HOME.

BY REV. JOHN S. C. ABBOTT.

He who has truly a happy home, has almost every desirable earthly blessing.—There are comparatively few happy homes on earth; and we desire by the following remarks to show our readers that this blessing may be most effectually secured.

Let us in imagination, enter this splendid mansion in Beacon street, in Boston. It arrests the admiring eye by its massive grandeur. Passing through the spacious hall you enter, early in the evening, the parlor, adorned with every convenience and luxury which wealth can furnish.—The most costly paintings, in rich gilt frames, are on the walls. A chandelier suspended from the lofty ceiling, is luminescent with its clear flame, and while, with a radiance hardly surpassed by the noonday sun. Imperial carpets are spread over the floor so thick and soft, that a velvet cushion would be hardly more yielding to the pressure of the foot. Crimson damask curtains mingled in the most delightful contrast with the finest embroidered muslin, hang in graceful drapery over the windows, glazed with painted glass almost as transparent as the atmosphere itself. Sofas, and lounges, and divans, of the most luxuriant patterns, and of satin covering, invite to soft indulgence. Mirrors extending from the floor to the ceiling, reflect the light of this gorgeous apartment, and invest the whole scene with mysterious and bewildering magnitude. Italy and China have furnished the rich vases to adorn the rich mantle. Statuary from the chiseles of Greenough and Chantry, embellish appropriate niches. Plate of massive silver glitters upon the side board. Costly engravings, and books, in the richest editions of the London press, are lying on the central table; and arm-chairs of luxurious capacity and soft as down, entice to voluptuous enjoyment.

There are ladies moving about the apartment, ladies who were created in sumptuousness, and have ever been lapped in indulgence; and they are adorned with the richest fabrics of French and Italian silks. Each day the day is at the door, and each day they take their morning ride through the rural districts of Brookline and Dorchester, with ubiquitous serpents, obedient to desire. There are children in this family, and in the bright and sunny mornings of summer, a careful servant draws them in their little carriage, rocking on steel springs, along the gravelled walks of Boston Common, under the shade of the overhanging elms. The owner of this magnificent establishment, and the father of this family, has property invested in all profitable stocks, and his ships are exploring every sea. The net annual profits of his business, are perhaps fifty or sixty thousand dollars. "Surely," says the reader, "this must be a happy family. Here are all the ingredients of earthly joys." Such a family may be happy, but these externals do not make it so. We had almost said, they have no tendency to constitute happiness.

Let us suppose that the passions of the members of this family are uncultivated and unadvised. The father comes to his home in the evening, irritated by the petty annoyances of his business. Always accustomed to domineer, he is the tyrant of his family, and when thwarted in any of his plans, the ebullitions of his rage cast their gloom around his fireside. In his fretful humor, he stalks through his parlors like the chafed hyena, and neither wife nor child can win him from a kind word. His children, accustomed to these outbreaks of tyrannical rage, on the part of their father, have lost all respect for him. They regard him with no reverence. They greet him with no kind attentions. Their only object is to tease him as much money as they can, to squander in extravagances.—Brought up under such influences, they are heartless, empty-minded girls—merely fancy articles; and are strangers to any joy but that of outshining their rivals in the pomp and pride of life. They hardly know the meaning of the word happiness.

"Father," says one to another, "has come home to night as cross as he can be. I do wish he would go to England again, and stay there. There is no living in the same house with him."

The mother is perhaps a vain and weak minded woman. Her husband has so often detected her in petty deceit, to accomplish her wishes, that he treats her with the most contemptuous neglect.—She is accustomed to be trampled upon at home; and though she dresses her face in fashionable smiles when her friends

call, she passes many hours in moping melancholy.

Now and then the thoughts of death will force themselves, unwelcome intruders, to the minds of the members of this family. They ride to Mount Auburn, and there is the embalmed tomb, where moulder the remains of one, who, a few days before, met them in the gay assembly, where "music's voluptuous swell" dispels for a time, all thoughts of death and judgment. An acquaintance dies, and cold courtesy compels them to attend the funeral. And there, in the darkened chamber, and by the shrouded body of the dead, they cannot repel the terrible reflection that they must die. The gloomy thought sends faintness to the heart and paleness to the cheek.

They are living in the world without God. They are rejecting the Saviour. And death, the terrible foe to the unprepared soul, is coming with giant strides upon them. They are truly joyless. All their external show of wealth and splendor, is but as the gauding of the sepulchre. It but vies the desolation of an empty heart. We often read of misery in rags. Theirs is also misery clothed in purple and fine linen.

Concluded next week.

## HOW TO BE USEFUL.

A man who lives for himself alone is not worthy to live, and to a well-constructed mind there can be no kind of pleasure more pure or delightful than to contribute to the enjoyment of others. If every one would adopt this great Christian principle, "Do unto others as you would that others should do unto you," what a vast deal of pure unalloyed happiness would cheer our path through this earthly pilgrimage! An opportunity to prove serviceable to others is never wanting. The above reflections were caused by a perusal of the following article which we find in an old paper:

"When a boy, I was presented with a fine rare-ripe peach, larger and more luscious than I had ever before tasted; being then at the house of a friend, I planted the stone in a corner of his garden. Visiting him two years afterwards, I was agreeably surprised to find that the tree had attained a fine growth, and in my visit found in many successive years, found it in full bearing, and have no doubt that it has gladdened the family and neighborhood with more than two hundred bushels of peaches, like the original in size and flavor.

"But the peach is not the only thing that here was an ample reward for the trifling exertion of planting a peach-tree."

This crop affords another of the many proofs already existing of the excellent effect of such a compost of lime, plaster, and ashes, especially on inverted sward, as that prepared by Mr. B. Of this mode of culture—*"Last Spring I ploughed up a piece of green sward, measuring about five acres, and prepared it for corn as well as my men would permit. After ploughing 30 loads of manure to the acre, were spread over the ground, and thoroughly mixed with the earth by means of the harrow, without turning up or breaking the sod. The earth was now prepared, on the 30th of May, I planted my corn. A small quantity of ashes, lime, and plaster of paris, mixed together and prepared for the purpose, was used at the time of sowing, or put in the soil. Of this mixture, there were 2 1/2 bushels of lime, 2 1/2 bushels plaster, and 25 bushels of ashes for the 5 acres. The corn was hoed but twice, a third hoing being unnecessary."*

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"We consider it a great advantage, how small a master is it, for instance, to cut a strip from the grape vine, and plant it by the side of a piazza or at the corner of the house. How soon do its leaves afford a pleasant and healthful shade, and its branches be loaded with delicious clusters! The currant, gooseberry, quince, raspberry, the rose, snowball, lilac, and a multitude of usefule and ornamental shrubs, may be propagated by slips."

## THE ALARM-WATCH.

A lady who found it difficult to awake so early as she wished in the morning, purchased an alarm-watch. These watches are so contrived as to strike with a very loud, whirring noise at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and at the appointed time she found herself effectually roused by the long, rattling sound. She immediately obeyed the summons, and felt better for her early rising. This continued for several weeks. The alarm-watch gradually performed its office, and was distinctly heard, so long as it was properly obeyed. But after a time, the lady grew tired of early rising; and when she was wakened by the noisy monitor, she merely turned her head and slept again. In a few days the water-clocks ceased from her slumber.

It spoke just as loudly as ever; but she did not hear it, because she had acquired the habit of disengaging it. Finding that she might just as well be without an alarm-watch, she formed the wise resolution that if she ever heard the sound again, she would jump up instantly; and that she never more would allow herself to disobey the master of her soul.

This was a great crop, but the account is defective in not stating the number of stalks left in each hill. The varieties of corn must have been of the small kind, or such close planting would have prevented the formation of ears. The quantity of maize was enormous.—*Blackwood.*

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